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REZUMATE

MIHAI CHIPER

STEPHEN THE GREAT IN THE 1848 REVOLUTIONARIES' MEMORY
(Summary)

The 19th century is focused on a few leading topics: how to give an historical materiality to Stephen the Great, a character that floated vaguely but was ubiquitous in the people's memory? Which as the real face of Stephen? Where did he actually fought? Which were the authentic remainders of his time? It was history's mission to answer the questions raised by the popular traditions. The "Stephen the Great" obsession is being maintained also by the fact the he was an excellent example – like Michael the Brave – for several political adjoinings and symbols in an era when the national state was being built and the Romanian nation was being invented. The present article wants to sketch a few possible answers to a series of questions: what did the leaders of the 1848 movement and the other knew, what were they able to remember about the past and in what way did the choose to describe the past? "Discovering" Stephen, pulling him out of the past with those times' professional criteria and standards seems like a tiredless exercise with the memory.

DUMITRU VITCU

THE "PREHISTORY" OF A MONUMENT:
STEFAN CEL MARE'S EQUESTRIAN STATUE FROM IASI
(Summary)

According to the final decisions of the Peace Congress of Paris which concluded the Crimean War (1853-1856), the two Romanian Principalities, Moldavia and Wallachia, were to remain under the Ottoman suzerainty, but also placed under the collective protection of the signatory European powers. They were warranted "an independent national administration, as well as the full liberty of cult, legislation, commerce and navigation". But the Congress could not solve the problem of the reorganization of the Principalities, including that of their political and administrative union or separation. The diplomatic forum in Paris granted only the premises for future debates regarding the main Romanian objectives. Among them, they decided upon convening, in each Principality, a representative "ad-hoc" Assembly, which were to consult popular will regarding the union or separation of the two Principalities,

Meanwhile, instead of the latter "hospodars", Grigore Al. Ghyka in Moldavia, and Barbu Stirbey in Wallachia, the suzerain Power named – according to the Organic Reglement – two "caimacams": Teodor Balsh, at Iasi, and Alexander D. Ghyka, at Bucharest. The both were authentic opponents of the national unionist movement. Owing to some special circumstances, Moldavia became a real camp for the final battle between unionists and separatists, and so the city of Iasi was lately being surnamed "the cradle of the Union".

On that political background, the Moldavian caimacam T.Balsh tried to manipulate the public conscience by taking a strange initiative: to built in Iasi a monument dedicated to the memory of Stefan cel Mare (Stephen the Great), the famous voyevode of Moldavia (1457-1504), whose struggle for defending the independence of his country was being misunderstood, like a symbol of Moldavian separatism. The project of Stephen' statue was made by a brilliant Moldavian scholar, Gheorghe Asaki, who shared, like many other countrymen, the same political opinion. But, very soon, that initiative went to fail because Teodor Balsh' death (on 17 february 1857), and so the project was abandoned.

After many years, in the other political circumstances, a new project dedicated to the same historical personality was being to prepare and fulfill in Iasi (in 1883), but carrying out a new, a real and welldeserved message: homage of the posterity to the memory of a great defender of entirely Romanian land.

ANDI MIHALACHE

STEPHEN THE GREAT AND THE HISTORICAL ROMANIAN CULTURE
AT THE BEGINNING OF THE XXth CENTURY
(Summary)

Choosing as starting point for his research the 1904 commemoration of 400 years since the death of the Moldavian prince Stephen the Great, the author tries to explain one of the paradoxes of our historical culture: though a number of millennia are available for our interest in past times, the Middle Age seems to be the most preferred illustration for the *pastness* concept. He analyse various fragments of discourse signed by

specialists or by amateurs, showing that in commemorative context the differences between them are hardly perceivable.

The article does not have any intention to ironize this kind of encomium but it is limited itself to the identification of different *concepts* uses like continuity, precedence, oldness, heritage, descent, worthiness, authenticity. It also marks the public *attitudes* encouraged by this type of events such as duty, heroism, guilty, engagement. These are the cultural instruments ensuring the permanent transfer of the heritage elements in the wide social milieu.

RADU FILIPESCU

THE IMAGE OF STEPHEN THE GREAT'S MOTHER IN THE MODERN PUBLIC OPINION

(Summary)

As known Stephen the Great, ruler of Moldavia is today, as unknown is his mother. The cause is the lack of information about her life. The exact datum of her death (4 November 1965) was established only in 1904. But persist incertitudes about her origin and even her name.

Old legends told about Stephen's mother as an waggish old woman, which has stimulated him after a defeat, in order to transform it in victory. But the romantic poets, based on Dimitrie Cantemir's classical version, have transformed the wise and quiet mother in a heroine rather childless than humiliated by her coward son.

In the first half of the XXth century, there was a real cult for the Stephen's mother. More than in poems and in touching speeches, the image of "Lady Oltea" had circulated specially among youth. Public schools were named after her. The day of Oltea's death is still commemorated by former school levers from this institutions. The Probota monastery, which shelters the gravestone of Stephen the Great's mother has become a pilgrimage place for pupils from around and farther.

During the communist regime, the pupils pilgrimage ceased and Lady Oltea's image was kepted only in Romanian literature handbooks.

After 1989, her image could be found on web sites, and some schools have chosen "Lady Oltea" as their name. However, we consider that the strongest impact which the image of Stephen's mother had over the Romanian public opinion was those from the first half of XXth century.

DAN PRODAN

MOLDAVIAN-OTTOMAN RELATIONS

DURING THE AGE OF STEPHEN THE GREAT IN ROMANIAN HISTORIOGRAPHY

(Summary)

Romanian historiography referring to Stephen the Great is directly proportional to the plans, deeds, accomplishments and posterity of the great voivode and ruler of Moldavia (1457-1504). During the last half of millenium, over 1200 contributions (a selective evaluation) have been written about this ruler of European recognition, from simple article of one or two pages to 500 page monography. The historical bibliography of the *Man and Age of Stephen the Great* is continually enriching, and the anniversary of 500 years from the ruler's death will increase qualitatively and quantitatively the historiographic works.

We consider that "2004 – the year of Stephen the Great and Saint" should last until 2008, in order to include the year 2007 as well, when 450 years since the coronation of the voivode will be celebrated. In this way, all the projects for the homage of Stephen, having scientific-historiographic, cultural, museological, architectural purposes, would benefit from sufficient time and necessary funds to be constructively and efficiently accomplished.

The Moldavian-Ottoman relations during the age of Stephen, the most important part of external politics of the great ruler, have been reflected generously on the historiography of the Moldavian ruler's epoch. Thus, over 350 works deal directly or tangentially with the topic of this study. The great number of contributions and the diversified approach of the theme (general aspects, punctual issues, etc.) have made us build a diagram of the above theme, starting with historical sources and ending with the acknowledgement of Stephen the Great by posterity.

We shall present the reflection of Moldavian-Ottoman relations during the age of Stephen on Romanian historiography, with the following structure:

1. historical sources:

- a) written sources (epigraphic, sigilographic, documentary, epistolary, narrative sources);
- b) ethnographic and folk sources.

2. historiographic contributions:

- a) syntheses of Romanian history;
- b) syntheses of Ottoman history;
- c) Romanian and Moldavian-Ottoman complex relations;
- d) monographies, general appreciations, commemorations;
- e) Moldavia during the age of Stephen the Great;
- f) The problem of Moldavian-Ottoman complex relations during the age of the great voivode and ruler: 1457-1473; 1473-1486; 1486-1504;
- g) Stephen the Great in posterity.

Some of the articles analyze specific problems only, but most of the historiographic contributions deal with many aspects of Moldavian-Ottoman relations in the second half of the 15th century, therefore they will be presented in connection with the various components of the above thematic structure.

Having become a *Myth and a Symbol of Romanian History* since his own time, Stephen the Great, the man and his creation, represents one of the most important and prolific focus on historiography during “the long period” of Romanian historical writings (15th – 20th centuries).

In this contribution, we have referred to Romanian and Moldavian historians, those from Romanian emigration (1948-1989) and Romanian diaspora (from 1990), and foreign researches and authors of important studies about Stephen the great and his relations with the Ottomans.

LAURENȚIU RĂDVAN CONTRIBUTIONS REGARDING THE BULDING UP OF THE TOWNS IN WALLACHIA (Summary)

The present study seeks to outline the origins of towns in Walachia and the influences on which urban development is grounded. The move away from dwellings with an inchoately urban character to full-fledged urban settlements has been, before the emergence of monarchy (*domnia*) as an institution, one in which local rulers didn't become involved directly and deliberately; this stage in the process of urban development was an organic one, one of gradual growth. After 1300, the new central institution (*domnia*), has supported the administration of towns, acknowledging their status and granting them privileges, which led to their economic rise. Research on Walachian documents lets us argue that a certain distinction was made between terms such as “town-market” and “town” (the Romanian term for town (“oraș”) came from the Hungarian *város*). We do not hold that the use of these terms must be related to the hierarchy of settlements, but to their status. In defining medieval towns south of the Carpathians, the term “town” has a content that is largely juridical and institutional in nature, whereas that of local small markets is mostly economic. We may refer to these settlements as local small markets only if we take into account their commercial aspect and the market, an engine of urban development; local small markets were periodic in nature, whereas towns were permanent dwellings. The term “town” indicated the settlement that was urban in character and that held specific institutions as well, institutions which guaranteed a certain degree of autonomy. As regards urban terminology, it stands out that most of the terms are borrowings with German, Magyar and Slavonic origin. The lack of Latinate terms may be accounted for by the fact that inside the Romanian area, which had not known urban life for a few centuries, certain terms and patterns of organization were adopted from communities that were more developed in this respect, as well as from German colonists. Although some historians believe that foreigners introduced only the terms, with the institutions predating the latter (in the case of urban centers), too many similarities may be noted between Transylvanian patterns and patterns south of the Carpathians to deny the contribution brought by German colonists to urbanization. A similar situation in Moldavia, where colonists had an even greater influence, bears witness to this state of facts. The absence of political conditions such as those in Transylvania and Hungary led to the development of towns south and east of the Carpathians into a different direction and to their failure in reaching a broader autonomy.

PETRONEL ZAHARIUC THE CONSTRUCTORS OF THE CHURCH “ST. DIMITRIE” (BALȘ) IN IAȘI (Summary)

The article brings new information about one of the countless religious monuments from the medieval city of Iași, the orthodoxe church of “St. Dimitrie”. This building still exists, close to the main street of the modern town, the nowadays “Stephen the Great” Boulevard.

The author presents a number of problems and issue rised by the historical origins of this church, by analysing the documents of the XVIIth century.

MARIUS CHELCU
ASPECTS FROM THE GUILD'S HISTORY: BARBERS AND MORTICIANS
(Summary)

The article tries to bring into light some fragments of history about people who once contributed to the improving of the community life in the city of Iași (the beginning of the XVIIth c. – the half of the XVIIIth c.).

For that time, one can hardly perceive a defined project, able to imagine a health supporting system. Nevertheless, even that *hygiene* notion was not used at the time, we can admit that barbers and morticians activities were close to a certain sense of our modern thinking about health, insanity, prevention of epidemics etc.

Information collected from chronics, official documents and travellers'telling suggest that there were some attempts to design a regulate mechanism about it. There were general efforts to make working a coherent institutional life, whatever the violent eruptions and disasters emerged.

Half thoughts and half gestures can prove that many of the princes, nobles, clergy or simple townspeople were aware of the citylife shortcomings, trying to look for a future development. It was a restless and mixing world, allowing the cultural changes, the spreading of the new experiences. For this aspect, the professional life of barbers and morticians or the functioning of the public bathplaces are especially relevant, showing specific problems and options in urban premodern society.

VICTOR NEUMANN
MEMOIRE D'UN MOT: LE CONCEPT DE PEUPLE.
COMMENTAIRES SUR L'ORIGINE ET L'EVOLUTION DES SENS CHEZ JULES MICHELET

Nous avons réservé les pages de ce chapitre au concept de *Peuple* ayant comme intention d'expliquer des nouveaux aspects concernant la théorie des identités et de mettre en lumière ce que la France a compris par la raison générale de la coexistence sociale. La recherche porte sur l'analyse du concept de *Peuple* et sur son rôle dans la réflexion politique moderne et contemporaine. Nous avons eu en vue le fait que le concept invoqué – peut-être même davantage par rapport aux autres, suite à l'usage de quelques équivalents approximatifs dans d'autres langues – a été partiellement compris et improprement appliqué aux réalités culturelles et d'état différentes par rapport à la réalité française. La traduction du terme «*le Peuple*» par le roumain *Popor*, par le slave «*Narod*» ou bien par le hongrois *Nep* a créé des confusions. Les significations réelles du concept français ont été perdues de vue, ce qui est dû surtout au fait que les intelligentsias de plusieurs états du continent européen avaient visé la formulation à tout prix du mythe identitaire. L'acceptation du droit des communautés linguistiques à l'autonomie ou à l'indépendance avait été plus importante que tout autre chose. Faute des clarifications, les options concernant la définition des identités à l'Ouest et à l'Est sont restées jusqu'à nos jours très différentes. C'est pourquoi le décodage des langages peut aider à dépasser les divergences et peut avoir des buts précis dans la réflexion des théories politiques alternatives de la période contemporaine.

Notre présentation ne reprendra pas la description des atrocités qui ont marqué les relations entre les groupes et les nations, ni ne s'occupera des expériences totalitaires du XX^e siècle. Cet ouvrage se contentera d'identifier les connotations du concept de *Peuple* à partir des controverses académiques et surtout à partir du contenu qui lui a été attribué pendant l'époque où il est devenu mythe. Cette analyse a l'intention de remettre en discussion la façon dont le concept a été inventé, ainsi que de souligner comment l'identification des significations contribue à une plus profonde et plus exacte compréhension de la politique européenne de la période de la modernisation. Le concept n'a pas été adopté par les Français d'autres langues ou espaces politiques. Les influences extérieures nombreuses ou rares, ont été adaptées aux situations spécifiques de la France du XVIII^e et du XIX^e. *Le Peuple* est un concept né de la directe liaison avec les réalités sociales, économiques et institutionnelles générées par la Grande Révolution Française. Les applications historiographiques ont été souvent marquées par le poids politique du concept, beaucoup d'historiens attribuant à la France les sens de la patrie dérivés du concept révolutionnaire de *Peuple*. Dans de telles circonstances, les études académiques se sont bornées à enrichir les messages idéologiques dérivant des faits et des événements du passé.

Nous ne pouvons pas faire une séparation rigide entre les concepts de *Peuple* et celui de *Nation*. Cependant, il nous semble nécessaire de rediscuter leurs connotations, d'autant que l'histoire des idées nous montre que les significations d'un concept ou d'un autre sont essentielles dans l'articulation de la réflexion politique. Il y a des distinctions qu'on ne peut pas ignorer sans risquer de promouvoir des langages paralysés. La préoccupation pour attribuer un sens aux termes *Peuple* et *Nation* coïncide avec celle de la radicale transformation politique de 1789. Par la suite, toute interprétation doit tenir compte de la réalité de la France de la fin du XVIII^e, ainsi que des reconstitutions des premiers historiens de la Révolution. L'histoire écrite des

événements et des faits de 1789, ainsi que la réflexion théorique avaient eu comme intention la formulation de la nouvelle identité politique. Une analyse du langage historique et politique nous montre que le *Peuple* renvoie en premier lieu aux masses, à l'état émotif de la population, à la patrie et à une identité vue comme une continuité entre le passé et le présent. *Nation* contient des sens mieux précisés de tout point de vue: social, juridique, historique.

Tandis que *le Peuple* suggère – tout comme dans le cas du terme *Volk* – plutôt l'idée de communauté, *Nation* a en vue une forme d'agrégation plus complexe, une société capable d'une organisation et d'une administration rationnelle d'un état, un projet continuant des actions politiques unitaires à l'extérieur et à l'intérieur. *Nation* dépasse la sphère du local, du spécifique et des traditions, pour se rapprocher des sens universels. Il est présent dans une telle acception dans plusieurs langues et cultures: française, britannique, hollandaise. *Le Peuple* – tout comme *Volk* – n'a d'équivalent que dans une certaine communauté linguistique. Ceci est une construction liée à l'évolution particulière de la France, ce qui impose certaines nuances. Le poids sémantique est le résultat des dépôts culturels, religieux, traditionnels. Avec peu d'exceptions, les historiens ne font aucune distinction entre *le Peuple* et *la Nation* dans le cas français ou bien entre *Volk* et *Nation* dans le cas allemand. Le fait qu'on a préféré les coïncidences pendant une longue période de temps ou qu'il n'y a pas eu d'intérêt pour la réelle exploration des termes, ceci ne nous laisse pas le droit de mettre en question les connotations attribuées aux concepts. Par exemple, les historiens ne semblent pas être concernés par les différences qui existent entre les significations françaises et allemandes du terme *Nation*. Le fait que les intelligentsias ont souvent fait l'équivalence entre le français *le Peuple* et l'allemand *Volk*, le slave *Narod* ou le roumain *Popor* nous parle assez de la catégorie de confusions transférée dans la culture politique. Admettant ces commentaires préliminaires, nous allons comprendre que ce ne sont pas uniquement les cercles politiques de l'Europe Centrale et de l'Est qui sont responsables de la perpétuation de l'incertitude terminologique, mais aussi les cultures occidentales qui ont préféré l'usage de leurs propres concepts pour définir toute autre altérité, même en sachant que les altérités en cause n'étaient pas fondées sur les mêmes valeurs culturelles et principes politiques.

Dans le début du troisième volume *Les lieux de mémoire*, Pierre Nora a tout à fait raison de dire que le sentiment identitaire se nourrit de ses propres fractures, de ses grandes polarisations: politiques, religieuses, géo-historiques. Il observe qu'il y a des différences notables d'interprétation des identités modernes et contemporaines et elles sont visibles à partir même des oppositions religieuses, politiques, sociales et nationales générées par l'événement de 1789. La notion de *Peuple* était devenue centrale parce qu'elle avait suggéré l'opportunité du renouvellement politique, le principe de base de l'ère post-monarchique. *Le Peuple* était justement l'équivalent de la souveraineté d'état. Le concept avait supposé un changement impressionnant, c'est-à-dire, la formulation de l'identité substantielle du politique et du social en même temps. Il faut souligner que l'interférence des deux aspects est essentielle pour l'évolution de la politique française contemporaine. En ce qui concerne la mémoire culturelle et religieuse, elle n'aura pas le même rôle. La France de 1789 n'est pas la France de la découverte de l'ethnie ou de l'unité raciale d'un groupe. Elle est pourtant profondément marquée par la découverte du lieu et du rôle de la foule dans l'histoire. Ce sont les jacobins qui ont inauguré la tradition politique du concept *le Peuple*. L'historien Jaques Julliard pense que la France a installé la division sociale au milieu de la lutte politique. L'exemple français de cette division est quand même particulier. En France, les luttes de classe n'ont jamais réussi à se transformer en une confrontation généralisée, dans la raison de la préexistence de la synthèse politique républicaine. Ce paradoxe est irritant parce qu'il fait du pays en cause «l'enfant terrible des révolutionnaires du XIX^e et le lieu d'une déception systématique».

Il y a plusieurs versions du *Peuple* générées par la Grande Révolution: 1. *Le Peuple Nation* qui intègre la population dans son ensemble, au-delà des clivages de classe. Ceci est le *Peuple* de Mirabeau; 2. *le Peuple tiers état*, par lequel on a compris l'exclusion des nobles et la redéfinition de la plus grande alliance des segments populaires autour de la bourgeoisie intellectuelle, version adoptée par Sieyès; 3. *le Peuple des travailleurs*, une forme moins juridique et moins sociale, une version où le pivot de la société est envisagé comme étant les citoyens des quartiers populaires, artisans, commerçants, ouvriers, tous ceux qui appartiennent à la foule parisienne pauvre; 4. *le Peuple des bras nus et des miséreux*, un segment résiduel qui ne peut pas prétendre représenter la société tout seul et qui se trouve dans un état embryonnaire en 1789 («il n'annonce pas une nouvelle étape dans l'histoire, mais témoigne des changements politiques et économiques, ainsi que de l'existence d'une catégorie socialement exclue»).

DINU BALAN

NATIONAL ET SOCIAL DANS LES PAGES DE LA REVUE «LE CONSERVATEUR» (1856-1857)

(Résumé)

Cet étude a comme prémisse la nécessité de connaître la presse de l'époque moderne. Nous voulons présenter les opinions exprimées dans la revue «Conservatorul» («Le conservateur»). Quatre aspects ont

retenu notre intérêt: 1) l'association à l'idéologie nationale; 2) la référence aux idées sociales du temps; 3) le mélange national-social; 4) le langage et la rhétorique utilisées pour persuader.

Essayant de discréditer le groupement libéral et, en part, la propagande unioniste, on a promové, dans les pages de la revue, un discours politique et social capable à attirer la population.

MIRELA CHIOVEANU

FEMININE PUBLIC PRESENCE: FROM THE CULTURAL ASSOCIATIONS TO THE WOMEN'S EMANCIPATION (the end of the XIXth c.– the beginning of the XXth c.)

(Summary)

The present study is an attempt to reconstruct and analyse the presence of women in Romania's history at the turn of the century. Focusing mainly on the role of women elites within the Romanian public sphere it aims at underlining the militant activities of several outstanding feminist figures, organizations, and journals. Nevertheless, the study points toward the negative but also positive reaction of some masculine personalities of the epoch with regard to the emancipatory efforts of educated women within Romanian society. Lastly, the study proposes a comparative analysis of the Romanian and Western European situation of women's struggle for civic and political rights, thus striving to offer a more complex and complete picture of the Romanian society as a whole in European context.

CONSTANTIN BĂRBULESCU

**THE MODERNIZATION OF THE ROMANIAN RURAL WORLD.
HYGIENIC AND SANITARY DIMENSION**

(Summary)

During the second half of the XIXth century the great process of internal acculturation that tries to transform rural society upon a pattern offered by the elite of the modern national state has begun. Generally this process is called modernization. We dealt in this research only by the hygienic and sanitary dimension of this ample process of modernization and in this case by the contribution of the organization of the rural sanitary service. In other words, we tried to catch what way and if the organization of the rural sanitary service contributes to what we called hygienization and medicalization of the peasant world. As the evaluation of the hygienic modernization of rural society is a Utopian approach due to the lack of the research in the epoch, we stopped at a qualitative analysis, by leaving the doctors themselves to appreciate the progresses of modernization.

The apparition of the first modern sanitary law in 1874 gives birth to one of the most important characters of the rural sanitary service – the district doctor – who, together with curative medicine has among its attributions also the propagation of the preventive medicine. The district doctor by law has the obligation to make endless sanitary inspections in the district he administers from sanitary point of view and so having contact with the peasant.

In 1881 appears a new institution and new character – doctor of the rural hospital – that in their turn must bring their contribution to rural world hygienization. The great number of patients (seen for free) proves that rural hospitals have played a key role in closeness between peasant and modern medicine.

At the end of the XIXth century but especially after the sanitary service reform in 1904 sanitary agent and rural infirmary have appeared.

If the progresses of the rural sanitary service are obvious, much harder to appreciate are the progresses of hygienic and sanitary modernization in rural areas. If we believe doctors it seems that important progresses appear only after 1904.

MIHAI-ȘTEFAN CEAUȘU

**DIE EINFÜHRUNG DEM ALLGEMEINEN WAHLRECHT IN DER BUKOWINA
IM ERSTEN JAHRZENT DES 19. JAHRHUNDERTS.
POLITISCHE UND NATIONALE IMPLIKATIONEN**

(Zusammenfassung)

Das Studium analysiert die Weise wie die Einführung dem allgemeinen Wahlrecht im 1906 in der Bukowina, so wie im ganzen Habsburgermonarchie, auf dem Hintergrund einer stufenweisen Demokratisierung des politischen Lebens, ausgeführt wird, und auch der Impakt die, die Erweiterung der Wählerschaftbasis, über dem politischen und nationalen Faktor, im Rahmen dem parlamentarischen Wahlen aus 1907 für Reichsrat, gehabt hat.

In diese neuen Bedingungen, die Mehrheit der bukowinischen politischen Elite, einschließlich die rumänische Elite, bewußt seiend über die Notwendigkeit einer Umgestaltung dem provinziellen Wahlrechtssystem, nach mehrere Unterhandlungen, im 1909, ein politischen Ausgleich zwischen allen Nationalitäten dem Landes geschafft hat. Dieser Ausgleich sich, im einem neuen Landeswahlgesetz für Bukowina, die hatte als Grundprinzip für der Landtagszusammensetzung die gleichen Vretretung aller Nationalitäten des Landes, konkretisiert wurde. In diese Art man folgt auch die nationalen und politischen Spannungen aus diesem Kronland zu vermindern.

RUXANDRA MOAŞA-NAZARE

THE AUSTRIAN TRADING POLICY AND „GREEK“ TRADERS IN THE 18th CENTURY AND THE BEGINNING OF THE 19th CENTURY. SEVERAL HISTORIOGRAPHY CONTRIBUTIONS

(Summary)

In the introduction, the author presents the status of the international trade in the Ottoman Empire and its links with the European states in the frame defined by the European and Ottoman world economies. The focus is on the role acquired and played by the Habsburg Empire in the economic life of the Ottoman state. There is stress on the fact that during this age, the relations between the South-Eastern and Central Europe were resumed, and the German area in general and the Austrian area in particular flourished from the economic point of view South of the Danube. Further on, the author analyses the trading policy of Vienna towards the Ottoman Empire, the theories at its basis, the objectives, motives and reasons of the Austrian authorities, according to the historiography studied. The priority purposes of the Austrian economic policy under the signs of the enlightened Absolutism were the common development of the imperial economic complex, the recuperation of the existing backwardness towards other European countries, and the external expansion. The suggested plans are reflected in the international treaties between Vienna and Istanbul and in the Austrian diplomatic activity according to its intentions. These were the reasons that dictated the attitude of Vienna towards the Ottoman trading agents: Turkish subjects, generically called “Greek” traders. The attitude of the Court of Vienna swayed between mild and severe courses of action, between the purpose of supporting its own trade and traders and the imperative of avoiding international tensions. However, in time, it managed to draw the “Greek” traders towards the naturalization and settling in the Austrian state and to subordinate them to the purposes of its trading policy.

GH. CLIVETI

THE POLITICAL AND TERRITORIAL SETTLEMENT OF EUROPE IN 1814-1815. THE QUESTION OF THE GENERAL GUARANTEE

(Summary)

During the Congress of Vienna, the British Plenipotentiary, lord Castlereagh, proposed a *general accord and guarantee* concerning the political and territorial Settlement of Europe. A Settlement which was debated by the Great Powers at that Congress. The idea of guarantee was understood, in the first instance, not only as a weapon against an eventual aggressor but also as a mean to unite Europe, to confederate Europe, in Castlereagh's words. The Emperor Alexander agreed the idea, as Metternich did. The “facile pen” of Gentz was used to draw up a declaration and the *general accord*. Unfortunately, the entire enterprise failed. As the main, if not even the single explanation of the failure was considered by historians the Napoleon's return in France (“the Hundred Days”). An event which did not block up the Peace Congress, whose works continued up to its *Final Act*, in June 1815. So that, we searched, on the basis of a comparative and dense exploration of the documentary sources, an other main explanation of the failure of the debate, at Vienna, on the general accord of guarantee: the Russian-British different, even opposite, views on the issue. Russia tried to use the “question of guarantee” in order to change, according to her strategical goals, the whole European Settlement.

LIVIU BRĂTESCU

I.C. BRĂTIANU ET LE PROBLÈME DU PRINCE ÉTRANGER

(Résumé)

La question de l'avènement de Carol de Hohenzollern, sur le trône de Roumanie est l'un des sujets amplement discutés dans historiographie roumaine. Nous considérons pourtant que certains détails et nuances s'avèrent encore nécessaires à souligner.

Coup d'Etat ou Révolution? On a l'impression que certaines recherches historiques expliquent les événements déroulés au cours de la célèbre nuit, soit par l'existence d'un mouvement révolutionnaire ayant un grand degré de spontanéité, soit par la décision conspiratrice d'un groupement politique, impatient d'écarter à tout prix, Al. I. Cuza du trône. L'article n'offre pas une conclusion mais plutôt observe l'évolution d'une crise politique dont l'apogée a été l'année 1866, crise qui pouvait être dépassée seulement en appliquant le III^e point du programme adopté en 1857, par le divan ad-hoc. Dans la même mesure, nous considérons utile de mettre en évidence les efforts soutenus d'une partie de la classe politique en vue de surmonter les obstacles extérieurs et intérieurs aussi, auxquels la Roumanie a dû faire face durant de l'année 1866, dans ses tentatives d'obtenir un autre statut juridique international. L'objectif central de notre étude reste néanmoins celui de mettre en relief la contribution personnelle d'I.C. Brătianu à l'avènement d'un prince étranger sur le trône de la Roumanie.

DUMITRU IVĂNESCU
ROMANIAN- POLISH RELATIONS DURING AL. I. CUZA'S PERIOD
(Summary)

The Union of Moldavia and Valachia on January, 24, 1859, by the double election of Colonel Al. I. Cuza, meant the constitution of the Romanian state and a primary period of a process which would be finished in 1918, when its borders would include Basarabia, Bukowina and Transylvania. The period 1859-1866, corresponding to Al. I. Cuza's reign, represented at the same time, the necessary political frame of making the modern Romanian society. The achievement of Union embodied by Al. I. Cuza was seen by the Ottoman Empire as a striking violation of the Convention of August, 7/19, 1858, a good reason to ask the convoking of a conference of the great Powers, in order to analyze the situation created in the Romanian Principalities.

The Conference opened in Paris on April, 7, 1859, but there were only two meetings, Europe's interest being more directed to the predictable French-Austrian controversy on the Italian question. Al. I. Cuza had received, on behalf of the Consults, new advices of being cautious as a Prince of the two Romanian countries, and the recommendation of waiting for the decision of the Warrant Powers, but things were very complicated. Confronted with numerous problems, among them the achievement of the political and administrative Union being a very serious one, he was obliged to wait. Even more, his initiative of gathering the whole Army at the Floreshti camp, a useful warning to the antiunionist Powers which were slow in the official recognition of the situation of the Romanian Principalities and were looking for arguments for a military attack, provoked anxieties and contradictory responses. The Austrian Consul in Bucharest, Eder, notified to his Russian homologous, Giers, on April, 30, 1859, that "the Prince Cuza only looks nothing else but for taking advantage of the critical circumstances is Austria now, in order to encourage the requests of the Romanian population living in Transylvania and Bukowina".

Under such complicated internal and international context (the measures of recognition the double election and the French-Austrian military conflict in the Sardinian problem) there were attracted some Poles at the beginning of 1859 by Grigore Sturdza, the ex-Regulamentary Prince's son and one of the throne claimants, into a plot against Prince Al. I. Cuza. Sturdza's relations with Poles dated back since the Crimean War, when he served in the Turkish Army as a general of Division, being the Chief of the Major State of the general Commandment. An important role in the plot lead by Gr. Sturdza – which intended the doing away of the new Prince and setting by armed force of the claimant on the throne – was played by the Poles Nieczuia Wierzbicki (Murad Bey) and Michal Czajkowski (Sadyk Pasha), the chief of the Polish Agency in Constantinopol. The contacts of the two with the Romanian Principalities were older, since 1957, but they supported Gr. Sturdza in the political intrigues the Sultan Prince directed, one after another, against Caimacan N. Vogoride and Al. I. Cuza.

The plotters had in Jassy some 450 Poles from Turkey, the whole Principality including more than 1,200 Poles. They were to be gathered on Gr. Sturdza's estates, from where Murad Bey was to lead them to Focshani. Being arrived there, the Polish group arrived from Moldavia was to be united with about 2,400 Poles arrived from Valachia and with other 4,000 people concentrated in the mountains. That constituted group had, one part of them, to attack Jassy, and the other Bucharest.

The attachment of the Poles to Gr. Sturdza had several explanations. One of them would be the claimant of the throne's promises had made, that is the Poles would make careers helped by him in the case he became the Prince. Another explanation, the more important one, had in view the close neighbourhood of the Romanian Principalities with Russia and Austria, Empires which the Poles had old revenges to solve, but with Turkey as well, favourable to the Polish cause. It is known that the Polish emigration, mainly those from the democratic party, thought at the start of 1859 that the territory of the Romanian Principalities could be used both as a training place, and intended as to start an European conflict in the south-east of the continent, in order to allow Poland's insurrection.

Did the Romanian authorities have any knowledge about that plot? Gh. Duzinkevich, the most advised researcher in the field, stated that "the news about the plot surprised the authorities, which found its existence out because of the denunciation made on January 10 by Alecu von Onciul and Iacob Antosz, and later by Leon Nussbaum, Carol Grochowski and Victor Richard Lizdejko. The rapid and efficient intervention of the Romanian Army (the Homeland Militia) is explained by the same author as the proof of the gravity of the event". But in reality things were totally different. The Romanian authorities always know what happened and how the events developed. It is hard to believe that such a large number of foreign people could move through Moldavia without drawing attention. As the things are not like that, is proved by the documents of the period. One day before the denunciation had happened, (that is January 9th), several telegrams sent by Colonel Fote to the Unit Commanders over the Moldavian territory (to Vaslui – to Colonel Antoniu and Captain Ghitzescu, to Tutova – to Major Caki, to Tecuchi – to Major Iacovaki and Captain Craescu, to Bacau – to Captain Lipan, to Focshani – to Captain Render, and to Galatzi too) severely asking them to have the riflemen prepared to go with them to Focshani. Simultaneously, under the pretext of a control of the companies in the territory, Col. Fote demanded the Ministry of the Internal Affairs to order its administrators to obey in the case "it would be absolutely needed a very large number of policemen". It is quite obvious from this last specification that the number of people who were informed about Gr. Sturdza's plot was not a large one, or whether the facts as they were, had to be secret for the District leaders too.

Practically, only by acting like that, we think that the action was a successful one: only a limited number of people informed, the military ones preferred, the thorough surveillance of the plotters, whose plans being known, and also the date and place of starting the plot.

Since on January 11th Colonel Fote asked Captain Rendel, by means of a telegram sent to Focshani, that "all the riflemen should be any time prepared, like all the policemen. I shall be there tomorrow evening. Be cautious with anything there". One day later, on January 12th, by means of another telegram, it was related that "Murad Bey was captured in Focshani".

For Al. I. Cuza, the people's rights to be constituted in national entities was undeniable. His attitude about the struggle of emancipation is clearly revealed from the discussion he had with Colonel Zygmunt Milkowski, after disarming the Polish legion which tried to convey in transit Moldavia by force. By reproaching the Poles the incompetence of the action, the Romanian Prince, as the security of the country needed that, he forcefully needed to act against them, even though both Cuza and his Government openly proved their sympathy for the Polish cause.

In order to better figure his creeds and his wish of proving, whenever necessary, that he could offer unlimited support, Al. I. Cuza gave as an example the support accorded to the Serbians in 1862, during the transportation of firearms. "Do you think – said the Prince – that we had done that for the Russians?... By no means. We did that for Serbia, for the principle of nationalities, that principle which had set myself on the throne of the United Principalities".

During the night of January, 22/23, 1863 burst the Polish Revolution, an important moment of the Romanian-Polish relations. It is related to it the expedition organized by Colonel Zygmunt Milkowski, about whom there is an entire literature, a good reason for us to not insist on it, but for the sources less known offering new information.

As known, during the evening of July, 12 to 13, 1863, an armed detachment of 250 people, lead by Colonel Zygmunt Milkowski landed from an English ship coming from Tulchea, on the Romanian territory, and headed west intending to help the Polish insurgents from Russia. Milkowski's agents from the United Principalities were preparing the supplies to the detachment and recruiting new volunteers. Summoned by the Romanian unit lead by Colonel Calinescu to give up the expedition, the commander of the Polish detachment refused, so there started a fight in the village Costanglia, resulting in dead and wounded on both sides. In the end, the Poles surrendered at Ranzeshti.

Cuza's decision to oppose by force Milkowski's expedition had several explanations. One of them is given by Article VIII of the Convention of Paris from 1858, referring to the case of a possibility of a military intervention of the Warrant Powers in the United Principalities. Milkowski's attempt was included in it. It is not hard to imagine what could have happened if Al. I. Cuza accepted the crossing of that detachment on the Romanian territory, in the context of the war between the Tzar's troops and the Polish. The same must have thought C. Negri too, when, on July, 18, 1863, wrote to the Prince that if he had not stopped the advance of the Polish detachment, "Mainly Russia and Austria, without mentioning others, could have pretended that since they could not defend at all (the Romanian territory – n.n.) against foreign aggressions, they were entitled to act properly against those who would come to attack them. That would drive us only God knows where".

It is a fact that Al. I. Cuza received Milkowski in Bucharest after his attempt of crossing as the leader of the Polish detachment, his men being well treated after having surrendered, receiving aids and being allowed to leave either for Turkey, or for Austria. By Cuza's orders (July, 22, 1863), "there will be no pursuits against the Polish prisoners, who are going to be lead to the Danube", appeared in a telegram of the Prince's Office sent to C. Negri. One month later (August, 25), we find out from the same source that "the Poles,

except for those sent to Turkey to keep up appearances, secretly flow to North". "The generous manner" Milkowski and his comrades were treated after their surrender at Ranzeshti, made the Polish leader to express his gratitude for that attitude, and to promise not to initiate ever again such an activity on the Romanian territory and, finally, to admit that his military action was "an act of madness".

Affected by the ordaining of state of seige in Galitia, and by the obstacles met everywhere, in 1864 hundreds of Polish immigrants, military organized and concentrated in Piatra Neamtz, Bacau and Roman, planned a provoke against Russia and Austria on the Moldavian territory, in order to induce the occupation of Romania and starting an European war in which France was going to join the Polish and Romanians. As a consequence of the protests and threats exerted to the Romanian Prince and Government by the Consuls of Austria and Russia, Cuza was obliged to expel the Poles, who, by the too visible and noisy preparations made, put into danger the statal existence of Romania in a totally special context: the coup and the reforms to come. The suppressing of the Polish insurrection provoked a great exodus of population, many of the exiled finding shelter on Romanian land.

The documents about Cuza's reign, prove that by their activities, both the Government and the leader of the Romanian state were really solidary with the Polish people, morally and materially supported their struggle. The Poles were allowed to activate on the territory of our country, being limited only by the Romanian fundamental national interests, it was admitted the foundation of aid committees, and Al. I. Cuza accepted to officially receive accredited agents of the Polish emigration. During Al. I. Cuza's reign there existed moments of Romanian-Polish confrontation too, which were specially mentioned by us, but they did not influence the attitude of the Romanian and their Prince versus the efforts of the Polish people to regain their own homeland.

CLAUDIU LUCIAN TOPOR
DEUTSCHLAND UND DIE KRIESE DER BEZIEHUNGEN RUMÄNIENS
MIT ÖSTERREICH-UNGARN (1912-1913)
(Zusammenfassung)

Die Balkankriege (1912-1913) haben ein eigenes Verhalten Deutschlands in der unmittelbaren Beziehungen mit Rumänien hervorgehebt. Das deutsche Reich benehmt sich nicht als einen unbeteiligten Beobachter der Auseinandersetzungen zwischen Wien und Bukarest. Die Lebensinteresse Rumäniens wurden nie preisgegeben. Die Deutschlands Haltung in der rumänisch-bulgarischen Streitigkeit um Silistriafrage und die Verhandlungen des Friedens von Bukarest haben eine von den Interesse Österreich-Ungarn verschiedene Politik wiedergespiegelt. Die Ursachen dieser Kontroverse sind das Objekt unserer Forschung. Wir versuchen auf den Platz und die Rolle Rumäniens in der Aussenpolitik Deutschlands zur Zeit der Balkankriege einen Antwort zu geben. Warum wurde in Berlin die probulgarische Politik Leopold von Berchtolds (der k.u.k. Aussenminister) blossgestellt? Am Ende des zweiten Balkankrieges entfernte sich Rumänien vom Bündnis mit Österreich-Ungarn. Auch wenn Deutschland einen zuverlässigen Partner blieb, war es für die zukünftige Zusammenarbeit Rumäniens mit dem Dreibund zu wenig. Am Anfang des Weltkrieges behandelten schon die früheren Bundesgenossen als potenziellem Gegner.

OTTMAR TRĂȘĂ
THE ROMANIAN-HUNGARIAN RELATIONS AND THE ISSUE OF TRANSYLVANIA. 1940-1944
(Summary)

This study aims at describing the evolution of the Transylvanian issue and of the Romanian-Hungarian relations from September 1940 to August 1944. It is a fact of life that after the second arbitration of Vienna from August 30, 1940 imposing on Romania to surrender the Northern part of Transylvania to Hungary, the relations between the two countries did not underwent an improvement – as expected by the Axis Powers – but, to the contrary, a continuous and irreparable worsening. One must look for the causes of this unwanted evolution in the policy promoted by Bucharest and Budapest in respect of the Romanian minority in Northern Transylvania and of the, Hungarian minority in Southern Transylvania, respectively, treatments described as unbearable by both governments, and not without a cause. In addition, Romania and Hungary engaged in a genuine "competition" in order to win the support of national-socialist Germany with a view to settling, one way or the other, to whom Transylvania belongs. In the light of these circumstances, it should not be surprising that the relations between Romania and Hungary turned into a genuine cold war which was just one step away from turning into a real war in 1942. The Axis Powers tried to mediate the Romanian-Hungarian dispute by sending, in the autumn of 1940 and in the summer of 1942, commissions appointed to investigate the treatment of minorities and to formulate recommendations in order to put an end

to the discriminatory treatment; but the results did not meet the expectations, as the main reason of the conflict between Romania and Hungary was, beyond doubt, the second arbitration of Vienna.

PAUL NISTOR
GEORGE KENNAN AND COLD WAR GEOPOLITICS
(Summary)

At the beginning of the Cold War, the new ideas who changing the whole orientation of the American Foreign Policy, were nothing but the intelligent re-interpretation of the older interwars theories. It is interesting to take into consideration the fact that America reconstruct the hypothesis came from the totalitarian area (the marxist theory of the internal existence of the seeds of the selfdestruction of capitalism and the German geopolitics), reformulated them and offered them to the free world as new and visionary creations. At a moment when these theories were seriously blamed under their explicit form, they still managed to cheer the western world when George Kennan's "genius" knew to hide them under the shape of a new current in international relations: realism.

SORIN D. IVĂNESCU
THE IDEOLOGICAL INFLUENCE
OF THE URBAN ENVIROMENT DURING "POPULAR DEMOCRACY" PERIOD
(Summary)

The outstanding factor which conducted to the radical change of the romanian cities during the communist regime was the quick and forced industrialization policy which led to a massive migration (hundred of thousands of families) to the urban areas. Using the soviet experience in this field, the Romanian communists gave up the "garden-city" concept which characterized the interwar period by replacing it with the block of flats policy. This change had a negative effect upon the urban architecture and in a similar manner on the way of life of the inhabitants and their property rights etc.

BOGDAN-ALEXANDRU SCHIPOR
PRIVATE LIFE IN THE LEGISLATION OF THE POPULAR REPUBLIC OF ROMANIA.
THE "CULT'S LAW" AND THE FAMILY CODE
(Summary)

The study of legislation from the period 1948-1965 has offered us enough elements which belong to the private life of the individual. What is generically called as „The Cult Law“ from 1948 – in reality the Decree number 177 from the 4th of August, 1948 *for the general regime of the religious cults* – and the Family Code from 1954, republished in 1956, represented some of the „levers“ of the communist regime used in order to create control mechanism. Thus, the political dogmas found a new way of trickle and, why not, of surveillance for every human's life. The law's shelter conferred to the political power an action space in front of which the individual couldn't oppose.

Thus we can discover numerous elements which belong to the private life of the people. Some of these are often reminded in historiography, but a more accurate analysis of the law text reveal a mechanism much more complex and subtle. Moreover, our research pursue a whole series of decrees, laws and decisions which completed the legislation of that time. The edit sources from the literature in use, jurisprudence also complete the analysis' sources. A special note deserves the interpretation way of the law texts in the juridical literature of that time. Although today, at a mere read, the two writs could seem extremely modern, in concordance with the principles of a real democracy, the juridical interpretation scarcely made, in that epoch, the difference.

Thus, our analysis can offer not only a clearer image, but also new landmarks in searching the way in which the totalitarian regime could have been consolidated and imposed. The two writs can constitute themselves degrees of this process.

CĂTĂLIN TURLIUC
YOUNGNESS INTERNATIONAL FESTIVAL AND THE PUBLIC-PRIVATE RELATIONS
(BUCHAREST, 1953)
(Summary)

The present paper deals with the intricate aspects of public and private life in Romania during the „people's democracy“ era. The author explains how the blurred border between *public* and *private* affected the daily life of millions of Romanians during that period. As a general feature, the public domain invaded the

private life with a deep effect on mentalities and *forma mentis* of the population. The paper is focused on how the totalitarian communist regime tried to establish a new form of social communication by using and controlling the secrets and by replacing the meaning of communication with its forms. In order to present all this aspects the author used as a study case the International Youth Festival organized and hosted by Romania in 1953. This large international gathering was a perfect occasion for the Romanian communist authorities to verify to what extent their agenda was fulfilled in this domain and to exercise one more time their proven abilities in the propaganda work. The study is based on archival sources from Romania and from the Open Society Archives in Budapest. The author also emphasize on how the „iconic society“ was transformed in a good milieu for the public or hidden intention of the regime.

MIHAI CHIPER
FILM AND PROPAGANDA IN IASY,
AT THE BEGINNING OF THE “POPULAR-DEMOCRACY” REGIME
(Summary)

Apparently, one can say a lot about the relation between “public” and “private” just by watching a movie. Watching movies was, in the first years of popular democracy in Romania, an activity that took place in public, although it was part of the private time. Together with the nationalization of the cinema industry, on the 3rd of November 1948, there was also a time etatization. The entertainment (meaning making one’s private schedule by oneself) comes to an end because it took an propagandistic form. The reason why spectators were watching movies was no longer justified by the personal will and option, but became a time dedicated to the regime’s purposes.

DORIN DOBRINCU
FORGOTTEN EXPLOITS:
THE CITY OF IASI AND ANTICOMMUNIST RESISTANCE, 1946-1950
(Summary)

As war scene during the spring and summer of 1940, leading thus to great material and human loses, Iași county entered Soviet occupation in August, the same year, facilitating this way the beginning of Soviet administration. Between 1945-1946 there were great expectations that Romania would turn back to a democratic regime; however, these hopes were quickly scattered by state and society communization. Facing the impossibility of making public their politic ideas, the ones who couldn’t agree with deviation toward totalitarianism (they wouldn’t adopt the opportunist way), stood for anti-communist fight, within the framework of subversive organizations. Some of the latests were peasant-nationalist, while others had no politic affinities. Among their leaders there were Marius Rusu, Șerban Georgescu-Bârlad, Eugen Otparlic, Liviu Mărgineanu, Dumitru Matei, Ioan Gheorghiu, etc. Although the Security tried to demonstrate, during inquiries and trials, that there used to be a command centre, that was not the truth, even if all these parties managed to keep the connections, one way or another. The members of subversive organizations from Iași hoped in breaking out of a war between Western allies and Soviet black, a war that was supposed to lead to collapse of communism and liberation of Romania. Thus, there was paved the way for surreptitious activity, searching for military information, gathering guns and munitions, keeping in touch with cultural personalities of the city, contacting Western powers.

Anti-communist opposition in Iași lacked any survival chances, as it confronted a regime which constantly perfected its repressive methods and also imposed terror a government rule.

Its members were successively arrested between 1948-1950 and the last ones in 1952. They were questioned in harsh conditions and tried especially by corect Martial in Iași and Bucharest, and sentenced to several punishments consisting in depriving of freedom, confiscating estates, imposing trial expenses. One of the opposition leaders, Dumitru Matei, a catholic priest, was involved in an espionage process of Stalinist inspiration – the so – called “process of France Legation” – in which he was the only one from Iași; together with two other men, he was sentenced and executed.

During the following years other anti-communist subversive organizations, though not as powerful as the ones between 1946-1950, were discovered in Iași. Due to hard conditions on which these parties grew and acted few people learnt about their existence, except for their members and, of course, the Security men who questioned and sentenced them. Only after the collapse of communism, the access to Security documents was made possible, and the few witnesses were allowed to tell their stories.

GABRIEL CATALAN, MIRCEA STĂNESCU
FROM THE HISTORY OF THE ROMANIAN COMMUNIST SECRET SERVICES
(Summary)

This article is supposed to be a brief presentation of an oppressive structure which had dominated the Romanian society for five decades. The founding of the Security, its internal organization, its human resources structure, its ways of action and oppression against the Romanians within the country as well as the representative of the Romanian exile are brought into the reader's attention; the author's conclusion is that the decisive separation of the structure of the Security has not been accomplished until now.

SORIN D. IVĂNESCU
SECURITY METHODS AND THEIR CONSEQUENCES
IN POSTWAR ROMANIAN SOCIETY
(Summary)

The present paper deals with the methods and practices used by Securitate in order to institutionalized the repression and its consequences in postwar Romanian society. Using archival sources the author argued about the political character of these measures which became obvious when someone analyzes the way in which the informant networks were used, the arrests and rummage were conducted, the mail was censored etc. In the sometime the structure of the informant network's are presented and analysed (informants, collaborators, hosts and secret places of meeting – including houses, residents used by Securitate) together with their tasks and missions and also the resulting documents of this activity.

DUMITRU ȘANDRU
LAND'S ETATIZATION IN PECHEA VILLAGE, GALAȚI COUNTY (1949-1989)
(Summary)

The present study is based upon oral testimonies of the Pechea's inhabitants, compared with documents from the archive, especially with those concerning the organization of the Romanian Workers Party.

People have different memories about taking the land from the private property into the communist state's property, in 1949. Those who were poor then felt an advantage in this change, but the wealthier peasants considered it a great misfortune. Some even tried to oppose it, enduring severe persecutions and physically aggressions from the authorities.

But now, after the demolishing of the socialist agriculture, all the peasants find that this phenomenon produced a growing poverty and a discouraging lack of daily work efficiency.

DANIEL NAZARE
CONSIDERATIONS REGARDING THE BEGINNINGS
OF THE ROMANIAN STUDY OF SLAVIC LANGUAGES:
EVOLUTION, REPRESENTATIVES, POLEMICS
(Summary)

The first part is an overview of studies consecrated to those who have dealt with the Romanian study of slavic languages. The study stresses on the activity of B.P. Hasdeu, Grigore Tocilescu, Ioan Bogdan and Ilie Bărbulescu. On the basis of epistolary proof, there is stress on B.P. Hasdeu's role in training and encouraging the first professional researchers in the field of the Romanian study of Slavic languages. At the end an episode is presented, belonging to the competition for editing the Slavic-Romanian documents kept in the archives of Brașov.

LEONIDAS RADOS
THE JUNIMEA SOCIETY AND THE INTEREST FOR BYZANTINE STUDIES
(Summary)

In spite of the preconception that the Junimea did not have historical curiosity, preconception fed by the very recollections of its members, projects (pre-lectures or written texts) that envisaged the field of Byzantine and Neo-Greek studies have been shaped. Greek influences, but also the editing of narrative

sources (not limited to them) in Greek were important for both the mentor and the members of Junimea. The necessity to form diligent young people educated at foreign Universities, who had to unravel the maze of Romanian history, at the points of contact with the Byzantium and post-Byzantine Hellenism, became clear as the century went ahead.

By setting the young Byzantinist Constantin Litzica in an University chair, Junimea accomplished one of its important desires in the vision of its senior members, for a proficient study of the people history: establishing the Byzantine studies in Romania. Steadily following an inspired cultural policy for over four decades, the society positively contributed to the manifestation of essential conditions for spectacular development of this research field in the interwar period, when Romanian Byzantinology, benefiting of already trained specialists and a good tradition, was ready to face the historiographical challenges from Romania and abroad, being recognized as one of the undisputed leaders of this field.

MIHAI CHIOVEANU
INTERPRETATIONS OF FASCISM IN POST-WAR HISTORIOGRAPHY.
THE GREAT PARADIGMS
(Summary)

Since 1945, the fascist “conundrum” continuously fascinated the modern reader. An all-multitude of studies notwithstanding, the “meteoric career” of “the most debated” political phenomena in modern history remains largely obscured. Fascism still appears to many scholars as “a labyrinth with one entrance and numerous exits,” a collection of various and often contradictory ideas and attitudes. Accordingly, during the last six decades, the complex issue of fascism was looked at from different perspectives.

The present study is a comprehensive overview of the main paradigms employed by historians and political scientists in the study of fascism after 1945: totalitarianism, the crisis of capitalism, modernity, intentionalists vs. functionalists, racism and Holocaust. The main focus of the author was not on the entire bulk of studies on fascism in post-war decades, which is to a certain extent impossible to handle by one author, but rather on the key works and authors, nonetheless on the intellectual and political context that permanently reshaped the interpretative framework in the field of studies on fascism.

BOGDAN MOȘNEAGU
HISTORY OF CHURCH
AT THE ORTHODOX THEOLOGIC INSTITUTE FROM BUCHAREST
(Summary)

My paper is a brief survey on the new educational policies after 1948, regarding the theological education system and the teaching of Orthodox Church history.

After an introductory stage about the development of the theological education between the late nineteenth century and the downfall of democracy, I focus on the new educational policies of the Communist regime and how they changed the Orthodox Church approach over the past.

Although the new history textbooks, published after 1948, kept an objective perspective on the Middle Ages, the modern history has been written from a Marxist point of view. Thus, they stressed the concept of revolution and the role of the priest, seen as a “friend” and “ally” of the poor and peasantry, a sort of a *new man* of the Marxist history.

STELIU LAMBRU
NATION AND HISTORIOGRAPHY IN CEAUȘESCU’S AGE. *SOCIALIST NATION* CONCEPT
(Summary)

During the harsh rule of the Romanian Communist Party, especially Nicolae Ceausescu’s regime (1965-1989), the party-state assigned historiography with one of its most important tasks, namely to foster Romanian people on Marxist-Leninist bases and in the spirit of national values. Among various categories, notions, and concepts invented and used by official historiography, the concept of *socialist nation* is extremely important in interpreting the newly created social reality in the 1970s and 1980s. While Marxist-Leninist in doctrine, ideological activism, means of production ownership, and politics, Romanian Communist Party developed under Ceausescu a type of Marxist-based state combined with a powerful national rhetoric as an element of “superstructure.” Notwithstanding its idiosyncratic presence, this was not Ceausescu’s pure invention, the same tendency of creating national specificity under socialist auspices being present throughout

East Central Europe controlled by Soviets, starting with Stalin's death and his condemnation by Khrushchev, but being more forcefully present in Romania and the German Democratic Republic. This essay explores the Marxist-Leninist political origins of Romanian version of *socialist nation* and points out to some intellectual references which were made by agents of the regime in order to articulate it more consistently. In spite of many opinions expressed on the so-called "nationalistic" nature of Ceausescu's Romania and Ceausescu's getaway from Marxist "true" doctrine, I think that *socialist nation* was a construction in which Marxism particularly merged with national idea and it was historiography by means of which the regime tried to make it credible, both for its own citizens and for external purpose. Moreover, I sustain an interpretation that leaves aside the personality cult full of historical references, one of the most misleading elements in naming Ceausescu "nationalist," and demonstrate how *socialist nation* became one of the basic pillars of a greater project of societal transformation.

CRISTIAN VASILE
THE SUPPRESSION OF THE GREEK CATHOLIC CHURCH' ISSUE
REFLECTED BY THE ROMANIAN HISTORIOGRAPHY AFTER 1989
(Summary)

This paper attempts to analyze the controversial debates aroused in Romanian Historiography after 1989 on the issue of the 1948 liquidation of the Greek Catholic ("Uniate") Church.

Unlike the majority of the professional historians, who tried to avoid partiality, many Romanian theologians and clergy, both Orthodox and Greek Catholic, launched harsh reciprocal accusations through the agency of numerous ecclesiastical studies and Church periodicals. Especially the Orthodox side neglected the useful historical information provided by the documents of the Internal Affairs Ministry Archives and, moreover, did not allow the access of the historians to its own Archives, the Archive of the Holy Synod, for instance.

This hostile attitude towards the XXth century historical research was accompanied with biased approaches, such as the theory postulating the 1948 "freely" religious completing of the Romanian people under Soviet occupation and Communist rule.

From the author's point of view, both the Orthodox – Greek Catholic dispute on the Church buildings property right and the battle for the winning of the symbolic title of the "National Church" seriously affected the historical writing in Post-Ceausescu era.

GABRIEL LEANCA
CULTURAL GEOGRAPHIES AND NARRATIVE COLONIZATION.
A HISTORIOGRAPHIC PERSPECTIVE IN A IMAGOLGY HORIZON
(Summary)

The article focuses on the evaluation of new historical concepts like "narrative colonization" and "cultural geography". Their use extended and enriched the way historical investigation in carried out in the field of representation studies and social imaginary. In my analysis I explore and nuance the suggestions but also some of the weaknesses of the works written by Edward Said, Maria Todorova, Larry Wolff and Vesna Goldsworthy. Also, in the final section, I intended to show the importance of those new methodological approaches for the Romanian post-communist historiography and to clarify some of the relations between social anthropology and history.